

# News- SOCIAL Letter ACTION

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## CHURCH WORLD SERVICE AND WORLD COUNCIL COORDINATE ACTIVITIES

JAMES A. CRAIN

Under the terms of an agreement reached between the World Council of Churches and Church World Service, Inc., and ratified by the governing boards of both organizations, the Displaced Persons Operations of Church World Service, Inc., and the Refugee Division of the World Council of Churches will be integrated into one operation under the direction of the Department of Inter-Church Aid and Service to Refugees of the World Council, formerly the Department of Reconstruction and Inter-Church Aid. To effect this transfer of responsibility a Committee of Six will be set up by the World Council to have charge of integration of the two operations, develop a united policy and be responsible for seeing that it is carried out. Two members of this committee will be nominated by Church World Service, Inc. The service to Refugees section of the Department of Inter-Church and Service to Refugees will be administered by the director of the Department under the authority of the Committee of Six, with the assistance of a director of field operations and an advisor on refugee affairs. Church World Service, Inc., will nominate the director of field operations, who will be appointed to the board of managers of the Department.

*Church World Service to Continue*  
This action does not mean that Church World Service, Inc., is preparing to liquidate its work. On the contrary, its continuance is vital to the carrying out of this mutual agreement. Church World Service, Inc., is the cooperative relief agency of American Protestant churches and its principal business is to secure money, food, clothing, bedding, medical and hospital supplies for relief of devastated areas in Europe and Asia and to provide for the resettlement of refugees in the United States. Under the new arrangement CWS will continue to carry responsibility for resettlement of Displaced Persons in the U.S., at least until the task is substantially completed. This presumably means until the present program ends on June 30, 1950. The agreement provides that the Committee of Six will bring about an orderly transfer of certain aspects of the CWS program now regarded as integral to its resettlement program, but which in their long-range aspects are related to the normal function of the World Council of Churches. This would include responsibility for service to the residue of "hard core" or unresettleable cases among DPs, who will in all probability blend with the total refugee problem as it is related to the life of the indigenous churches of Europe. In other words, CWS recognizes that when its resettlement program ends there will in all probability remain a residue of DPs who cannot be resettled and will become a part of the total refugee problem in Europe, and that these will become then the responsibility of the World Council as it seeks to help the churches of Europe to assimilate these people into their life.

### *A Constructive Move*

Friends of both the World Council of Churches and Church World Service, Inc., will welcome this constructive move. In  
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## SPRING MILL CONFERENCE

For the first time in the history of the Brotherhood representatives of state and national educational and missionary agencies met November 8 to 10 in consultative conference specifically dedicated to consideration of coordinated action on social issues, relations, and institutions.

Two movements of recent years have provided the dynamics for this initial national conference. The more recent and obvious of the two is the emergence of the present revolutionary situation that is worldwide and full of peril and promise for all men. The less obvious but none the less dynamic is the re-discovery and the proclamation by the Church in recent years of the social relevance of the Gospel, led by such modern prophets as Josiah Strong, Walter Rauschenbusch, and Francis J. McConnell.

As a further step by Disciples in the direction of meeting the demands of this Gospel in the context of present events the Department of Social Welfare, with the active cooperation of the Departments of Religious Education, Church Development and Evangelism, and Missionary Organizations, was authorized some months ago by the Trustees of The United Christian Missionary Society to project and carry through this National Conference on Christian Action and Community Service.

All state and area societies were invited to name representatives. Thirty-four persons representing 22 states and areas and the four national departments registered for the conference, which met at Spring Mill Inn, near Mitchell, Indiana.

The group developed a remarkable spirit from the initial meeting, as it sought to fulfill the purpose of the conference stated in the call addressed to state agencies; namely, "to bring together chairmen or other suitable representatives of state and area departments, commissions, or committees of social education and action, whether such are joint bodies of the organized state agencies or committees of single state agencies . . . (to) be concerned with planning a program of social education, Christian action, and community service for the post-Crusade period. The focus of concern will be the program of the local church."

The conference defined its objective more specifically as the intention to evolve and agree upon ways and means for improving and extending our Christian witness and service in the areas of social tension and conflict which now confront every church and every individual for decision

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## DISCIPLES AND DIS- PLACED PERSONS — AN ANALYSIS

RUTH ESTES MILNER

With only a few more months left in which to file applications for the sponsorship of displaced persons it is well to take a look at the resettlement program from the point of view of the Disciples of Christ.

The records which are in the office of the department of social welfare together with some scattered information which has come to us via the grapevine produces the following summary to date:

### *A. Churches Which Have DPs in Their Midst*

Branson Christian Church, Branson, Mo., J. E. Case, minister, resettled family of 3

Heights Church, Cleveland, Ohio, Waymon Parsons, minister, resettled family of 3

First Christian Church, Forest Grove, Ore., J. D. Harden, minister, resettled family of 4, sponsoring another of 4

Downey Avenue Christian Church, Indianapolis, F. W. Wiegmann, minister, resettled couple, sponsoring aged mother of wife

### *B. Churches Requesting Specific Persons or Have Been Notified of DPs Selected for Them*

Church of Christ, Danbury, Conn., Chester A. Sillars, minister, family of 4

National City Christian Church, Washington, D.C., Warren Hastings, minister, couple

First Christian Church, Atlanta, Ga., Harrison McMains, minister, a woman

Niantic Christian Church, Niantic, Ill., L. Roy Cronkhite, minister, a family

West Bluff Christian Church, Peoria, Ill., Barton Hunter, minister, family of 3

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## SOCIAL ACTION NEWS-LETTER

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*The opinions and points of view expressed in this publication are those of the editors and do not necessarily represent The United Christian Missionary Society.*

## CHURCH AND ECONOMIC LIFE WEEK

The Federal Council of Churches announces an annual observance of Church and Economic Life week beginning with the third Sunday in January. The first observance will take place beginning on Sunday, January 15, 1950. The observance will be under the sponsorship of the Council's Department of the Church and Economic Life, headed by Dr. Cameron P. Hall, executive secretary, and Dr. Arthur Fleming of Ohio Wesleyan University, chairman. It is hoped that during this week the Christian implications of economic life can be made clear to individuals, economic groups, communities, and to the nations. In a message accompanying the announcement, Mr. Charles P. Taft, former president of the Federal Council and a prominent Episcopal layman, defines economic life as "the current ways of producing and distributing what is essential for living." "Unless the churches and religion they profess," says Mr. Taft, "furnish the standards of value by which that economic life is to be guided and judged, of what use is that religion and those churches?" Materials appropriate to the observance can be secured from the offices of the Federal Council, 297 Fourth Avenue, New York 10, N.Y.

## CHURCH AND ECONOMIC LIFE CONFERENCE CALLED

A call has been issued by the Federal Council of Churches through its Department of the Church and Economic Life for a second National Study Conference on the Church and Economic Life to be held in Detroit, February 16-19, 1950. The first such conference was held at Pittsburgh in February, 1947, under the chairmanship of Mr. Charles P. Taft, Cincinnati lawyer and businessman, who was at that time president of the Federal Council. As a result of that meeting the former Industrial Relations section of the Department of Christian Social Relations was expanded into a separate department under the secretaryship of Dr. Cameron P. Hall.

Representation in the Detroit conference will be on the pro rata basis, each communion being assigned a quota in proportion to its membership. The Disciples of Christ have been allocated 20 delegates. Appointments will be made by the President of the International Convention in conference with the Department of Social Welfare and the Commission on Economic Life.

## Something New Under The Sun

A few weeks ago there was a clash between white boys and Negro boys in one of the public parks of Baltimore. As is so often the case, tolerance is limited in Baltimore, even as it is in other sections of the land. It does not extend to Negroes. So when a Negro boy was killed in a riot the fact was noted in the newspapers and forgotten — except for a group of Christian ministers and Jewish rabbis — "a few," as one report has it. Anyway, these men undertook something new in modern American life — though it was well known to the Hebrew prophets — a confession of penitence for public sin. Here is what they said, as it appeared in *The Sower*, the weekly bulletin of the Christian Temple, the famous Peter Ainslie pulpit, of which Dr. Frederick W. Helfer is now the pastor:

"We, ministers of religion in the city of Baltimore, have been trying to help build here more of the brotherhood in which God has led us to believe. In the tragedy that occurred in Carroll Park, in which a Negro boy was stabbed to death in a fight between Negro and white boys, we see evidences of our common failure and sin. We humbly admit that part of the blame is ours. In our hearts, still not completely overcome, is some of the pride of race that expresses itself in prejudice against other races; in our lives there has been an indifference to social conditions that helped to produce this outbreak; we are called to be leaders for God for bringing the members of His one family into mutual understanding and respect and trust — and we have failed.

"In penitence we bow in the presence of our common Father God and ask His forgiveness, believing that only to the humble and penitent will He give insight into what all of us, white and colored together, should do in our city to right this wrong and to unite our citizens in mutual respect and in the mutual endeavor to make our city a good place in which to live and play and learn and work and worship for all the people.

"There must be countless other citizens who feel as we do — guilty before God because we have been citizens of a city where a boy could be stabbed to death because of the color of his skin. May God forgive us all and give us courage to find and follow a better way."

These ministers and rabbis have given the kind of spiritual leadership to which not only the people of Baltimore will respond, but which will be welcomed by God-fearing people everywhere. They pointed out a public sin and they "took it upon themselves," accepting their share of responsibility for conditions that made the riot and the killing possible and they have called upon their fellows to repent as they have done. This simple act on the part of these Baltimore ministers and rabbis is worth more than all the resolutions deploring race violence that could have been written.

## Displaced Persons Come to Missions Building

On November 1, Mr. Paul A. Meyer began work at Missions Building. Mr. and Mrs. Meyer are sponsored by the Christian Home Builders and Boosters class of Downey Avenue Christian Church, Indianapolis.

In the words of Mr. Meyer "the biggest impression at our arrival was that after thirty hard years as stateless foreigners we had been met as new Americans and members of the community as 'Paul and 'Nina,' without questions about nationality and faith . . . it would be necessary to be very strong or very coward to resist this 'love approach.'"

Mr. Meyer worked as a technician in different countries of Europe including Yugoslavia and France. From 1941-45 he was a slave laborer in Germany. Since 1945 Mr. Meyer stayed under the protection of the American Army and worked as draftsman, interpreter and instructor at the center office of the DP Guard and Workers Companies. He speaks German, Russian, French and English fluently.

## DISCIPLES AND DISPLACED PERSONS — AN ANALYSIS

(Continued from Page 1, Col. 2)

First Christian Church, Palmyra, Mo.

S. Frank Paine, minister, family of 3

Central Christian Church, Austin,

Texas, John Barclay, minister, a woman

Mt. Auburn Christian Church, Dallas,

Texas, L. B. Rickman, minister, a woman

C. Churches Whose Assurance Forms Have Been Completed for Processing

First Christian Church, Santa Monica,

Calif., Wales E. Smith, minister

First Christian Church, Denver, Colo.,

Carl E. Per Lee, minister

Ursa Christian Church, Ursa, Ill.,

Waldo H. Adams, minister

West Street Christian Church, Tipton,

Ind., Robert W. Morris, minister

Christian Church, Leon, Iowa, Jno. L.

McCurdy, minister

Church of Christ, Winterset, Iowa, I. E.

Linkletter, minister

Christian Church, North Platte, Neb.,

Phil Dubbs, minister

Danforth United Church, Syracuse,

N.Y., Archie B. Bedford, minister

Southwest Christian Church, Kinston,

N.C., R. A. Phillips, minister

Hillyer Memorial Christian Church,

Raleigh, N.C., Newton J. Robinson, minister

Broad Street Church of Christ, Colum-

bus, Ohio, Floyd Faust, minister

Vine Street Church of Christ, Mt. Ver-

non, Ohio, O. W. Williams, minister

University Christian Church, Austin,

Texas, Lawrence W. Bash, minister

First Christian Church, Edinburg,

Texas, T. Ervin Veal, minister

Central Christian Church, Salt Lake

City, Utah, Clyde A. Fleming, minister.

No doubt other churches of the brotherhood either have resettled a family or have

(Continued on Page 4, Col. 3)



## INTERNATIONAL CONVENTION RESOLUTIONS ON SOCIAL ISSUES

Among the many resolutions adopted by the Centennial Convention of the Disciples of Christ at Cincinnati, Ohio, October 25-30, 1949, these reproduced in this Supplement have particular reference to important social issues. Save this Supplement for future reference.

### World Order

WHEREAS, God has bound all nations and peoples together in the bundle of life, so that none can be broken without injury to all; and

WHEREAS, present tensions, threats, and conflicts between and within nations imperil the whole world, threatening not only the peace but even the very existence of every nation; and

WHEREAS, this strife, while arising from the sinful pride and selfish ambitions of persons everywhere, is all the more perilous in our time because we have turned to purposes of mass destruction the marvelous scientific achievements which God has granted to modern man; and

WHEREAS, these present perils increase, despite the world-wide desire of persons everywhere to dispel them, in large part because the nations of the world, including our own, have sought and still seek security for themselves by threat and fear, creating military alliances and balances of power against each other, seeking to maintain the autonomy of the sovereign nation-state, and unwilling to accept the essential unity of the world as a guiding principle of political life; and

WHEREAS, the people of the world are now seeking a new and better world order through the development of the United Nations as the means of achieving security for all by collectively establishing justice, providing for the mutual welfare, and maintaining the peace of the world:

THEREFORE BE IT RESOLVED: That we, the International Convention of Disciples of Christ, in convention assembled, call upon men everywhere to repent and seek the forgiveness of God lest our sins of selfseeking, national arrogance, and prideful power destroy us; and

BE IT ALSO RESOLVED: That we beseech our representatives in government to use the full offices of the United Nations for negotiation and agreement on all issues that threaten the peace of the world, being more concerned for the welfare of all peoples everywhere than for the nationalistic advantage of ourselves; and

BE IT FURTHER RESOLVED: That we pledge our efforts and assert our determination, while supporting and using the United Nations so far as its facilities are available, to

move as rapidly as possible through the United Nations toward a democratic world government under law with sufficient legal powers to adjudicate disputes that threaten justice and peace, and with adequate police force to maintain public order.

• • •

### Inclusion Of All Races In Church Membership\*

WHEREAS, the leaders of the Restoration Movement started out to restore the New Testament church in faith and practice, and

WHEREAS, the New Testament church included persons of many races, and

WHEREAS, we have failed to restore this practice in our local congregations,

BE IT THEREFORE RESOLVED: that this Centennial convention solemnly calls upon the local congregation to make the inclusion of all races in the membership the first goal of the new century.

• • •

\*The convention took the following action on the above resolution:

"Inasmuch as The United Christian Missionary Society has authorized a national study conference on this subject, the Committee on Recommendations recommends that this matter be referred to the Department of Social Welfare for study and subsequent presentation to the International Convention. (Recommendation approved.)

• • •

### Endorsing SR 56 And HR 64

Due to the great urgency existing today for peace between all nations and the establishment of law and order at the international level;

BE IT THEREFORE RESOLVED: by the International Con-



vention of the Disciples of Christ assembled at Cincinnati, Ohio, October 25-30, 1949, to celebrate their Centennial of organized cooperation, that the Disciples of Christ endorse and support Senate Resolution No. 56, and House Resolution No. 64, which are identical and read as follows:

That it is the sense of the Congress that it should be a fundamental objective of the foreign policy of the United States to support and strengthen the United Nations and to seek its development into a world federation open to all nations with defined and limited powers to preserve peace and prevent aggression through the enactment, interpretation and enforcement of world law.

BE IT FURTHER RESOLVED: that local, state and national publications of the brotherhood give wide publicity to this Congressional resolution, encouraging individual Disciples to write their Congressmen to support the proposal, and that we call upon each congregation to implement this resolution.

\* \* \*

### Termination Of Selective Service Law

The members of the Disciples of Christ Churches, in convention assembled in Cincinnati, Ohio, urgently request the President and the Congress of the United States to permit the Selective Service Law to be terminated when the specified period in this law ends in 1950.

It is the conviction of this assembly that this law creates in other nations mistrust in the friendly motives of the United States. This draft law complicates to no good purpose the problem faced by a large number of conscientious young Christian people who want to be useful to their country but cannot, because of loyalty to Christ and His way of love, take training in the science of warfare.

It is evident also that enough young men are volunteering to supply all the sailors and soldiers that the army is prepared to train or the present appropriation will finance. This will be even more true since army personnel has been granted higher compensation. This should make military service more attractive as a life career.

In the light of the above facts and convictions this Convention submits to President Harry S. Truman and to the Congress this plea that the Selective Service Law be terminated.

\* \* \*

### Rights Of Conscientious Objectors

WHEREAS, the International Convention of Disciples

of Christ has previously asserted the right of men to follow the dictates of their own conscience regarding participation in war,

BE IT THEREFORE RESOLVED: that we again affirm our support of those of our brotherhood and others who because of training and belief are conscientious objectors to war.

\* \* \*

### Rights of Advisors — Release of Larry Gara

WHEREAS, Professor Larry Gara of Bluffton College has been imprisoned for counselling a conscientious objector to follow his own conscience in regard to registering for the Selective Service Act;

BE IT RESOLVED: that this Convention believes that religious advisors must as a matter of conviction advise men to follow their own conscience;

BE IT FURTHER RESOLVED: that we urge the Attorney General of the United States to reconsider his policy regarding the prosecution of religious advisors and others who must counsel young men as did Professor Gara;

FURTHERMORE: we urge the Attorney General to reconsider Gara's case and recommend his release in keeping with a more liberal policy.

\* \* \*

### Conscientious Objectors

WHEREAS, the Disciples of Christ have always held that man's supreme loyalty is to God as revealed through Jesus Christ and as interpreted by one's conscience, and

Whereas, the Selective Service Act of 1948 provides for exemption of persons who cannot render military service because of religious training and belief, and

WHEREAS, some young men are being refused examination of their claims to exemption by some local draft boards and Selective Service,

BE IT THEREFORE RESOLVED:

1. That this International Convention of Disciples of Christ protests the violation of the rights of these persons as guaranteed by law.

2. It is but simple justice that all persons claiming exemption under the provisions of the Act should be accorded all the rights and privileges provided under the terms of the Act and that denial of any of these rights by local draft



boards or by military officials constitutes serious infringement of civil liberty.

3. That we urge local pastors to acquaint themselves, and be prepared to acquaint young men upon inquiry, with the procedure for claiming their rights of exemption.

\* \* \*

## Church And State

BE IT RESOLVED by this International Convention of Disciples of Christ in session at Cincinnati, Ohio, October 25-30, 1949:

1. That we reaffirm our devotion to the historic principle of separation of Church and State. By this we mean that the Church should be free to carry on its work and to proclaim its Apostolic message without interference by the State. We mean also that the State should be free from interference by the Church in its administration of government and from all efforts by the Church to secure special privileges from the government.

2. In harmony with this principle we call upon the President of the United States to fulfill his oft-repeated promise to withdraw the Honorable Myron Taylor as his personal representative to the Vatican. For the Chief Executive of the nation to send an emissary with the rank of ambassador to the headquarters of a single religious sect gives to that sect a recognition not accorded to it by the majority of Americans and lends color to its pretensions to be the sole authoritative voice of Christendom. The continued presence of such a personal representative of the President at the Vatican gives the appearance of reality to the charge that the United States is supporting Vatican political policies.

\* \* \*

## Liquor Advertising

WHEREAS, the problem of alcoholic drink is growing in its effect in drunkenness, debauchery, traffic accidents, and crime, and

WHEREAS, the liquor industry increases these problems by a constant and effective program of advertising for more drinking and drinkers, and

WHEREAS, advertising on radio, and especially television sponsoring sports and other popular programs brings these appeals into millions of homes, to children, youth and adults,

BE IT THEREFORE RESOLVED:

1. That this Convention go on record as strictly opposed to the advertising of alcoholic liquors on radio and television.

2. That this action be transmitted by the executive secretary of this Convention to the heads of the major radio and television networks.

3. That we petition our representatives in Congress to support Langer Senate Bill No. S-1847 to prohibit such advertising; that we urge individuals and groups to communicate with their representatives in Congress to support this bill.

\* \* \*

## The Oklahoma Prohibition Amendment

BE IT RESOLVED by the International Convention of Disciples of Christ in session at Cincinnati, Ohio, October 25-30, 1949:

1. That we note with deep satisfaction the action of the people of the State of Oklahoma rejecting by a decisive vote the proposal to repeal that State's prohibition amendment. We recall that Oklahoma came into the sisterhood of States in 1907 under a constitution which forbids the manufacture, distribution, and sale of alcoholic beverages within the State and that this tradition has been maintained throughout more than forty years despite strenuous efforts to secure its repeal by those who stand to profit by the legalization of the sale of alcoholic beverages.

2. That this Convention congratulates the churches of Oklahoma, their ministers, and the many thousands of Christian people and their collaborators who made this victory possible. We express the hope that this action by the people of Oklahoma may mark the turn of a tide in the nation that will once more begin to flow in the direction of sobriety, decency, and good citizenship.

\* \* \*

## Displaced Persons

WHEREAS, the International Refugee Organization will expire on June 30, 1950, and

WHEREAS, many thousands of Displaced Persons will be left stranded in European camps with no hope for the future;

THEREFORE BE IT RESOLVED by the International Con-



vention of Disciples of Christ meeting in Cincinnati, Ohio, October 25-30, 1949:

1. That we request the Congress of the United States to enact at the earliest possible date the McGrath-Neeley Bill to admit a greatly increased quota of Displaced Persons to the United States; and

2. That we further request the Congress of the United States to initiate legislation through the United Nations to provide care and resettlement for any Displaced Persons not provided for when the International Refugee Organization ceases its work, and

3. That we urgently request the churches to support this resolution by asking their members to write their Congressmen.

\* \* \*

### Sponsorship Of Displaced Persons

WHEREAS, Church World Service, Inc., has requested the church of the Disciples of Christ to provide one thousand sponsorships for Displaced Persons, and

WHEREAS, many thousands of Protestant and Eastern Orthodox Christians will be left stranded in Europe when the International Refugee Organization closes its work on June 30, 1950, unless a sufficient number of such sponsorships can be secured;

THEREFORE BE IT RESOLVED by this International Convention of Disciples of Christ in session at Cincinnati, Ohio, October 25-30, 1949:

1. That we request our churches to make every effort to secure sponsorships in their respective communities;

2. That each church be requested to consider the possibility of itself sponsoring a Displaced Person or family, in fulfillment of the words of Our Lord, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

3. That this Convention urges the Department of Social Welfare of The United Christian Missionary Society to bring this matter to the attention of our churches and to give such assistance as may be necessary to those that desire to undertake such a project.

\* \* \*

### A National Protestant Newspaper

WHEREAS, there is at present no nationally circulated

newspaper in America representing Protestantism and giving voice to the interests and activities of all Protestant churches, and

WHEREAS, there was inaugurated within the past year a movement to establish such a newspaper to be edited on a national level and distributed throughout the various areas of the country with area editors, disseminating both national and area materials,

BE IT THEREFORE RESOLVED: that the International Convention of the Disciples of Christ endorse this movement for a national Protestant newspaper and offer our encouragement to those who are engaged in the effort to establish it.

\* \* \*

### Internationalization of Jerusalem\*

WHEREAS, recent war and continued strife have rendered Jerusalem and its environs, long regarded as sacred by Jews, Mohammedans and Christians alike, a bone of contention in the present international strife; and

WHEREAS, this conflict has already driven hundreds of thousands of persons from their homes and left them destitute, and threatens to deprive many others of their human rights and fundamental freedoms; and

WHEREAS, the Conciliation Commission for Palestine of the United Nations has recommended that Jerusalem and its environs be constituted an international area under the supervision of the United Nations, with guarantees of political responsibility, civil rights and religious liberty to all inhabitants of the area, together with equal justice for all, and with protection of and free access to all sites and places regarded as sacred;

THEREFORE BE IT RESOLVED, that this International Convention of Disciples of Christ in convention assembled, approved in substance the recommendation of the United Nations Conciliation Commission for Palestine, and while disclaiming competence to judge the relative merits of the particular administrative policies, we urge the adoption of such policies as will provide for us the internationalization of Jerusalem and its environs, will guarantee religious freedoms, political and personal rights to all persons concerned, and will assure protection of and access to all sites held sacred by members of any religious group.

\* \* \*

\*This resolution was referred to the Commission on World Order for study.



## ON SOCIAL FRONTIERS

JAMES A. CRAIN

"*Presbyterian Agenda*" is the name of a new organization of socially alert Presbyterian men and women, laymen and ministers, in the tradition of the once-active Presbyterian Fellowship of Social Action. The purpose of the group is indicated by the adoption of the term "agenda" — things to be done. Outlining its policy the group states its intention to further the official social education and action program of the church, at some points sharpening and extending it; to express Presbyterian opinion in our official church bodies toward informed action on social issues; to encourage specific action projects through the exchange of facts and information; to search out the actual social directives and resources of our Presbyterian tradition." The group has no official connection with the Division of Social Education and Action of the denomination, but will support its program.

\* \* \*

*Defend Radio From the Distiller!* That distillers are making every effort to break into the field of radio advertising has been a matter of general information for some time. The following warning from the *Social Progress Bulletin* of the Division of Social Education and Action of the Presbyterian Board of Christian Education can apply as well to Disciples of Christ:

"By a 'gentleman's agreement' among 'hard' liquor manufacturers and major radio networks, there has been no radio advertising of whiskey and other 'hard' liquors. However, the changing pattern of American drinking (increase in consumption of beers and wines; decrease in the use of 'hard' liquor) and competition within the trade (eternal squabbling between 'light' and 'heavy' alcohol beverage manufacturers, plus the dominance of the 'big 4' in the whiskey trade) has made the whiskey makers a little apprehensive. All 'gentlemen's agreements' and 'good intentions' are apt to go out the window. The truth is that certain distillers are trying now to write fancy advertising contracts with both networks and private radio stations. Be on the alert, you friends of Presbyterian social action! Do all you can to make the stations in your communities keep faith with the American home." To which we add: and don't wait until the contracts are made and your radio begins to blare forth the merits of the distiller's products!

\* \* \*

"*UNESCO Courier*" One of the most valuable publications I have seen in a long time is *UNESCO Courier*, published by the United Nations Educational, Scientific and Cultural Organization. Its 32 pages, 11 x 17, are packed full of interesting and valuable information about what UNESCO is doing. Since this is one of the most effective of the UN agencies Americans ought to know more about its substantial achievements. The price is \$1 per year from International Documents Service, Columbia University Press, New York.

## What Is The Vatican Up To?

What is the strategy of the Vatican with respect to America and the world? Is Roman Catholicism simply a religion seeking to win adherents throughout the world by evangelism and good works? Or is it also a totalitarian religious state (Vatican City is an independent political sovereignty, although a tiny one.) which is carrying on diplomatic maneuvers to further certain well-defined long-range objectives? If so what are they?

Much light is thrown on the above questions by two recent books which every American Protestant should read. The first of these is "American Freedom and Catholic Power," by Paul Blanshard. (Beacon Press, Boston, \$3.50) Blanshard, whose earlier articles in *The Nation* stirred the Catholic hierarchy to efforts to keep that journal out of public libraries and school libraries, has written a book that goes into such questions as the attitude of the Catholic Church toward public schools and tax monies, its medical practices, its teaching about sex, birth control, eugenics, marriage, divorce and annulment, censorship and boycott, facism, communism and labor, and the Catholic Plan for America. Despite vigorous efforts of the hierarchy to prevent its being advertised in newspapers and book trade journals and to prevent its prominent display in book stores, the volume has been among the ten best sellers for weeks. So popular, in fact, has it been that it has gone through eight printings between April and October of this year.

The second book deals with the Vatican's world program and is "The Vatican in World Politics." (Gaer Associates, New York, \$3.75). Its author is Avro Manhattan, born in Italy and now a resident of England. The author is primarily concerned with the Roman Catholic Church as a political state with worldwide ramifications and a definite plan and program for worldwide domination. It has, he states, two major objectives. The first is the development of Church-dominated totalitarian governments, of which Franco Spain may be taken as the model. The second is the destruction of Eastern Orthodox Churches and with it the overthrow of communism. His heavily documented volume opens up the Vatican's part in Mussolini's "March on Rome" in 1922, with its support of his tyrannical policy throughout his infamous career; with the rise of Hitler (even to the point of crushing the German Catholic Center Party to make sure that he came to power), as the sponsor of Franco's revolt against Republican Spain; with the assassination of Dollfus and the rape of Austria, and with the attack on Poland, which the present pope believed to be but a preliminary to an attack on Russia.

He analyzes the Vatican's quarrels with both Mussolini and Hitler and shows that the disagreements were always over invasions of the Church's prerogatives as set forth in the concordats and not with the basic policies of the dictators. The reading of this book is a good antidote for the attitude that anybody who hates Russia is a friend of ours.

## Let The Churches Face It!

One of the resolutions proposed to the Centennial Convention at Cincinnati called upon the local congregations of the brotherhood in the name of the International Convention to "make the inclusion of all races in the membership the first goal of the new century" of brotherhood organized work. The Committee on Recommendations recommended that the resolution be referred to the Department of Social Welfare in view of the fact that the Department has plans for a national conference on the whole question of human rights. In this recommendation the convention concurred.

Some of the delegates seemed to believe that the Committee on Recommendations and the Convention took the easy way of avoiding discussion of a highly controversial issue. Moreover, they incline to the belief that had the issue been presented to the convention the resolution would have been adopted by a good majority. Others contend that the issue is so controversial that debate on the floor would only have kindled emotions and that more harm than good would have been done. Anyway, they say, passage of the resolution would have had little real value beyond giving those present an opportunity to express themselves. Granting that it could have secured a majority of the votes, its passage would have made little difference in the practices of the churches.

Be that as it may, the reference to the Department of Social Welfare guarantees that the issue will be kept alive. The request of the convention for a report guarantees that. It also gives opportunity for the question to be studied carefully by a group of representative Disciples, and guarantees that the report, or reports — for the study cannot be completed within a year — will represent not merely the opinions of one group, but the objective conclusions of men and women from all sections of the brotherhood who have as far as possible divested themselves of prejudice and who have sought sincerely to discover the will of Christ in this matter.

Some months ago the Department of Social Welfare proposed to the board of trustees of The United Christian Missionary Society that a national conference on human relations be called to survey the whole field of the privileges and responsibilities that pertain to human association. While plans are still incomplete, it is expected that this conference will be preceded by a series of seminars and study groups and a number of clinics which will bring to the national gathering reports of their findings and conclusions. One or more of these seminars will deal with the question of fellowship from the Scriptural standpoint. It should seek to define the New Testament standard of fellowship within the early church and in the continuing church through the centuries. All of these reports will be discussed and evaluated by the national conference. Out of its deliberations it is hoped that findings can be brought to the International Convention for the study and ap-

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## CHURCH WORLD SERVICE

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preparation for it the World Council at its executive committee meeting in Chichester in July changed the name of its Department of Reconstruction and Inter-Church Aid to Department of Inter-Church Aid and Service to Refugees. At a meeting of the Department at Geneva on October 6, 1949, at which Mr. Fred Ramsey, Executive Vice President of Church World Service, Inc., was present, the appointment of the Committee of Six and the draft agreement outlined above was approved.

This agreement will bring to an end a dichotomy of Protestant activity in Europe that has been most confusing. Prior to the Amsterdam Assembly in August 1948, the World Council of Churches was a provisional organization, not yet officially in being. The tragic situation of a million and a half Displaced Persons (not to be confused with the more than twelve million German nationals and ethnic Germans who are also refugees) called for immediate action. Church World Service established an office at Munich to handle the Protestant quota. With the establishment of the World Council at Geneva there was supposed to be a coordination of activities, and such there was, of a sort. However, it was agreed that the World Council would become responsible for "spiritual" aid to the churches of Europe and that CWS would be responsible for relief and for resettlement of Displaced Persons. The situation was further complicated by the limited definition which some in both Munich and Geneva placed upon their tasks. Thus, "spiritual" aid tended to become largely a matter of repairing church buildings, supplying barrack church buildings, Bibles, communion equipment, vestments, etc., with food and clothing for pastors, and other supplies, to get church worship started again, though some in the world Council never accepted this limitation. Munich, on the other hand, tended to concentrate on a program of resettlement of DPs, doing a good social service job but leaving the religious emphasis largely to the World Council. This secular attitude in Munich brought matters to a crisis during the past summer. Many Europeans and those American churchmen who knew the facts were unable to understand why there should be a distinction between the "spiritual" and to "social" activities, why the distribution of food and clothing and the resettlement of refugees should be considered less spiritual than providing for the re-opening of churches and making available the accessories of worship.

Church World Service, Inc., is to be congratulated upon its recognition that the World Council is destined to be the instrumentality through which cooperative Protestantism expresses itself and making its resources available to that organization. CWS still has a big job to do in challenging American churches to provide money and materials for relief in Europe and other parts of the world. Its withdrawal from the impossible task of trying to administer from New York these

## SPRING MILL CONFERENCE

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and action. No effort was made to deal with these issues as such in the conference, but rather to discover practical procedures by which the churches may deal intelligently and effectively with these matters which are now demanding intelligent understanding and effective action.

These problems of method and procedure were dealt with on three levels. At the first level of the local church in its community, after pointing out the more urgent of these issues demanding attention, the delegates gave themselves to considering how to set up and make effective programs of education and action with reference to all such issues.

A feature of the discussion at this level, and perhaps the most important session of the conference, was a laboratory demonstration of methods and procedures in small groups led by Professor Ross Snyder of Chicago Theological Seminary assisted by the Rev. Phillip Anderson of Glen Ellen Community Church of Chicago. After summarizing the most reliable scientific findings on how attitudes are created and opinions changed, which indicate that intimate face-to-face discussions are much more potent than are sermons, addresses, lectures, books, or journals, these leaders used the members of the conference to demonstrate how to set up and carry on effective group discussion.

At the second level the conference considered the task of the state or area commission or committee. Accepting as a premise the well-considered recommendation of the Home and State Missions Planning Council that each state or area set up and maintain a functional commission or committee on Christian action and community service, the group examined the implication of such a procedure.

Reports were made to the conference by chairmen or other members of a number of these state commissions and committees now in operation. Three types were represented and were evaluated. The most desirable type of structure and apparently the most effective program were those of an inclusive or joint nature, representing in their membership and interests all of the organized agencies of the state or area. A second type described and evaluated represents those states or areas in which such a committee operates as a functional committee of the Christian education commission or board of the state in which more than one state agency but not all such agencies participate. The third type represents only one of the organized state agencies.

Among the tasks considered to be the responsibility of such state commissions, particularly of the two former types, four were given particular attention: (1) Cooperation with state secretaries and directors in planning programs, particularly summer conferences, ministers' retreats,

worldwide activities will commend it to the churches.

state and district conventions. (2) Assistance in setting up and making more effective local church committees on social education and action. (3) Assistance in keeping the churches informed on social issues of statewide concern. (4) Acting as a liaison with the department of Social Welfare of the United Society.

At the third level, that of national departments, the conference discussed the responsibilities of these departments in relation to state and local programs. Among the more important functions of these departments in the field of social concerns three were given particular attention. The first of these was the responsibility of leadership training, especially the training of "leaders of leaders." Two types of need were distinguished at this point and each type was illustrated by programs now in process. The first type was that of personal enrichment and the second was that of group procedure. The first of these address the social issues themselves with the purpose of increasing awareness and intelligent action on these; the second type seeks to improve methods and procedures of local groups in carrying on education and action with reference to such issues.

The second function of the national departments discussed was that of projection and promotion of coordinated programs of education and action in and through local churches and communities.

A third function agreed upon was that of the production and distribution of literature and general materials.

The value of the conference, it was agreed, will be determined largely by how far and how effectively the several state and area agencies follow through in establishing and maintaining functional commissions or committees in this field of social responsibility.

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proval for reference to our churches as a basis for carrying on their work. This, it is believed, is a Christian method of approaching a problem which seems destined to be a critical one for the churches for the next twenty-five years. If the Disciples of Christ can arrive at a Christian mind on the subject they will make a big contribution to American and world Christianity at a critical time.

## DISCIPLES AND DISPLACED

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filed assurance forms with some local agency for processing, but the department of social welfare has no way of knowing this unless the assurer sends the application blanks through the office of the department.

While we are not concerned too much about who gets the credit the problem of giving service to sponsors during the period of readjustment presents itself, in fact, already requests are coming to our desk for assistance. Resettlement and service to our sponsors are our chief concern.